

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MARCH 29, 1906.

NEW SERIES VOL. VIII. NO. 12. /3

## BUILDING MOVEMENT.

### Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

### Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$
Cash by Nov. 1, 1906.....	\$
Cash by Nov. 1, 1907.....	\$
Cash by Nov. 1, 1908.....	\$
Cash by Nov. 1, 1909.....	\$
Cash by Nov. 1, 1910.....	\$
Name .....	
County .....	
Post Office .....	
Church .....	

We are glad to see that there has been some increase in our receipts for Foreign Missions in the last few weeks. Our State for several years has been leading in the advance movement for world-wide evangelization but in the past few months we have lagged behind. During April we hope to see a grand forward movement.

A subscriber asks: "What ought a Baptist minister do when a man asks him to officiate in saying a marriage ceremony for him when he was expecting to unite in the holy bonds of wedlock with a woman who had a living husband, although she has been divorced from said husband? [Will some brother answer?—Ed.]

It is announced that Bishop Potter has decided to reside in Europe and accept the charge of American Protestant Episcopal churches there. After his experience in New York, surely he will not undertake the establishment of subway whisky taverns in Europe.

Mr. J. L. Whitman, conductor of the Cook county jail, Chicago, is reported as saying that, "it is a moral advantage to go to jail in Chicago." Does the advantage lie in escape from that city even into jail, or in the moral atmosphere of the prison?

A great many people, and young people, especially, go through life without fully appreciating the value of definite decision. Half decision results in half done duties. Bold decision results in boldly doing what is right. If we could early in life but realize that "every day is a little life, and our whole life is but a day repeated," we would the harder strive to avoid making the refrain of our lives, "Where is the day I lost?" Then would the wrong be left undone.

The value of implanting right principles in young souls cannot be too strongly emphasized for men's actions are, as a rule, the fruitage of principles sown in childhood. If the soul governs the body, the principles which the soul harbors must influence the actions. For one to be able to discern truth intellectually and not have the moral vigor or insight to live it, is in as deplorable a condition as the merest weakling, and is more to be pitied.

"I have been a member of the church for a long time, but my life is no worth to it. I really have been on the church and not in it. I have remained a member by endurance. From now on I am determined that my life by God's help shall count for something in Christ's church." That was a good resolution of a young disciple of Jesus. If you cannot make the confession, you can and should enter into the determination. Will you do it?

Rev. J. K. Pace, once pastor at Hazlehurst, and still beloved and honored by his Mississippi brethren because of his simple piety and splendid work, has recovered at last from his serious illness, and is now doing good work as pastor of Zion church, near Congers, Ga.

To say psalms, or to say prayers, or to go to the house of God, in itself, does not constitute Christianity. It is true that these may be taken as an indication that he who does them is a Christian. The man who walks with God and lives in His presence and draws wisdom from His inexhaustible supply, is the man who carries in his presence a sweet and Christian influence that means blessing wherever he goes. Such a one will do for his neighbor what Christ would have him do. In his judgment, he will be broad enough to be kind and generous. He will see in all nature an exquisite beauty and an exposition of the divine mind, and all who come under his influence will have their thoughts, imagination and visions purified and elevated.

It is sad to note how extravagant the average person is with his time. A waste of time is but a waste of opportunity, and a waste of life is but a series of wasted opportunities. On the other hand a successful life is one in which a proper use has been made of the days as they come making each day responsible for itself, and not spent with the delusive idea that it can be used to pay in addition to its own account the delinquencies of some misspent day. The true philosophy of a successful life is to have the ability to see opportunity, the courage to grasp it and the strength to hold it.

The ability to converse easily and interestingly is one of Nature's choicest gifts. But this is an endowment that can be brought to its highest state of perfection only by earnest study and diligent practice. Conversation has the power to call out whatever has been lodged away in the innermost recesses of the soul. Old useful thoughts may have passed out of mind, but hints dropped in conversation will often call them into light again and clothe them with a sparkle of wit of the most thrilling kind. Herein lies the power of the teacher who, by carefully dropped hints, is able to bring to the surface those latent powers of which the pupil himself knew not that he possessed. Herein lies the power of the preacher as well.

The decline of congregational singing in our church worship is general, and deeply lamented by many. One cause can be easily removed—the substitution of revival song books for the Church Hymnal. A revivalist comes along and uses a book suited specially to the work which he proposes to do. The pastor, generally the young one, concludes that this book is essential and sufficient in the worship of praise. Another soon takes its place. In some of our churches, as many as a half dozen different kinds of these books are packed away in the Sunday School libraries. Some congregations insist upon the use of the Hymnal in church worship and relegate these special books to the Sunday School. Well, that is better; and yet the children and young people deserve better treatment. They should be allowed and encouraged to sing the church hymns, of vigorous body and inspiring soul, with their parents, and the elders should join the youth in the use of songs specially suited to them. Baptists at last, thanks to our Sunday School Board, have a book, The Hymn and Praise Book, suited to worship in the Sunday School, prayer-meeting and general worship. The use of the book will promote congregational singing. In the church at Clinton, 400 people in the teaching service, a large gathering in the prayer service, and above 500 in the church service, use this book with great and growing pleasure and profit. Of course there are other helps towards congregational singing. Only this important and essential one is insisted on now.



## This and That.

Editor:

Can't you or any reader of your paper for a moment that because I sometimes ask for permission to speak, that I think I can do better than anybody else. Not at all; but on the contrary, I, like Paul, feel that I am less than the least and ought not to ask for the floor where there are so many better speakers, but when they all hold their peace, the rocks have a right to cry out.

Now, I notice that continually somebody is asking for information, and that not of a trifling nature, but true, deep and earnest. Yes, and more than once have I done the same thing, but alike we have all together been snubbed, or reckoned as not deserving a notice, and when we with a great anxiety look for the answer we find only an echo of the inquiry what, or perhaps as the echo dies away we hear the sputtering and spitting of two tobacco users, which of course is better entertainment than blank space, and better pay than good advertisements, and is better in a good paper like the Baptist Record than either of them would.

Now, if we that want, and need information, cannot get it, of what benefit is the paper to us? or to whom will we go for information? I pray tell me, kind sir.

But from the racket that is going on, we conclude that the fellows are all having a good time, they are in the home of luxury, and the churches of much money, and really fail to interest them, or perhaps they just haven't got time to attend to us. Maybe, we happen to knock just at pounding time, and are beg to be excused.

Then while they refresh themselves and carefully consider what Paul says in the first verses of the 12th chapter of Rom., I will try to comply with the request of that other Baptist over at Anding. And if I fail to get it right, perhaps it will stir up your mind somewhere that will right it.

He thinks that Mr. Catholic has some grounds in the Scripture referred to for his belief and practice. The Scripture referred to is slightly figurative and does not pretend to give any man power to forgive sin. The Lamb of God alone taketh away sin. There is no other name under heaven given among men, whereby salvation or remission of sin can come to any. By reference to Matt. 23:19 you find the same lesson taught under a little different form of speech. There, instead of saying receive ye the Holy Ghost, he said, "I will give unto the the Keys," (power of the kingdom of heaven).

And whatsoever thou shalt bind on earth shall be bound in heaven," etc. But in either case it was not to be done just then. They were to tarry at Jerusalem until they were endued with power from on high. "Wait for the promise of the Father," was the imperative injunction of the Master. They could not receive the Holy Ghost both at the beginning and at the end of the promise, if I go not away the comforter will not come unto you," but when the day of Pentecost

cost had fully come they received this power, the identical thing promised, and tongues of fire was the outward sign. It was the custom in those days for men of rank, authority or power, to wear a badge, as a sign of that power. This badge consisted of a large key, curved like a sickle so as to be hung around the neck.

See Isaiah 22:22, also Rev. 3:7 and Matt. 28:18. This is the power spoken of above, and it was made over to the church on this day, and the tongue of fire, like the key of fine burnished metal, showed unmistakably where the power was, and this was that power of God unto Salvation (the gospel) to every one that believeth; but it must be preached, otherwise it cannot be believed. So when it is effectually preached, the kingdom is unlocked, and when it is received within, the sin is remitted and this forms in you the hope of glory. This is the mystery that is hidden through the ages, but is now being revealed by the preached gospel. So Jesus could but beseech the church to go into all the world and preach the gospel, it is the sinner's only hope, and no man can effectually preach it unless he is sent.

JAMES L. ARNOLD.

South McComb.

Yesterday was a good day with us at the South McComb church; we had good congregations at both services, and two additions—one by letter, and one by experience. This makes 18 additions since we took charge, Jan. 1.

This church is almost in infancy, as an organization—only three years old. Its existence is due largely under God, to the prayers and earnest efforts of a few godly sisters, whose names have not been heralded around the world, as the heroines of earth, but whose names are on the roll of heaven.

Its membership is not composed of men and women whom the world counts great; but they are the Lord's own. Of course they are not perfect—certainly not. They need to be developed along certain lines. They need to be cultivated on the subject of missions—yes, but they are not alone in this respect. These brethren and sisters, while they need to improve, in some respects, are the salt of the earth.

We are planning and praying for great things in the future. We expect to begin a meeting of days, the third Sunday in April, and are hoping and praying for a great revival. Brother J. H. Lane of Magnolia, will be with us to assist the pastor. Pray for us.

I have been asked by a few pastors, if I would be able to hold meetings during the summer; I take this opportunity of saying that if I can help my fellow pastors, I shall be glad to do so, as such work opens up before me.

Yours for service,

D. W. McLEOD.

McComb, Miss., Mar. 12, 1906.

Amory.

We have made definite arrangements with

Brother T. T. Martin to hold a meeting for us this summer beginning August 12th. He will have the assistance of Brother J. F. Hailey. We trust in the Lord to give us a great meeting. Our Sunday School is growing. We have about 100 pupils every Sunday. Brother Eugene Dalrymple is the efficient superintendent. He is one of our brightest and most consecrated young men.

Don't forget the Bible Institute which meets at New Albany June 26, for a three-days session. The program committee consisting of the following brethren: R. A. Kimbrough, T. A. J. Beasley, J. N. McMillan, C. T. Alexander and W. A. Jordan, will meet at Tupelo the 26th day of this month (Monday) to arrange a program. Bro. Osborne of New Albany, has been invited to meet with us, as we are to meet at his church in June. Don't get this meeting mixed with others. Cut this out and put it in your scrap book for future reference. This meeting is unique.

Fraternally,

W. A. JORDAN,

Secretary.

This extract from the letter of F. F. M. Crea, missionary from our State to Kiang, China, to the students of Mississippi College, will be interesting and helpful to readers:

"If you could but see and appreciate the fearful moral degradation of these people and the great need of Christ, I am sure your heart would burn with zeal in every made to give them the Gospel. It is my sire and prayer of my heart that the Mississippi College shall be the training place for many foreign missionaries. At present as far as I know, there are only five in the field who were students there: Japan, one in Africa, two in Mexico, and myself, in China."

In this province, Kiang Su, there are 40,000,000 people, there being over 800,000 to the square mile. This is equal to one-half the population of the United States, and more than 20 times the population of Mississippi. To evangelize this great mass of human beings there are only about 100 missionaries, men and women at work. If Mississippi were manned in the same proportion there would be five workers of all faiths, two married preachers and their wives, and one single preacher. Imagine every person in Mississippi a heathen, with no knowledge of Christ, idol and ancestor-worshippers, with old customs and habits of many generations, and then think of the preachers coming and trying to evangelize them. It is just that way here. Mr. and myself have a territory to evangelize where no other missionary goes that at the lowest estimate between one million of lost souls. Oh, what a burden to carry! Nearly the whole population of Mississippi to equal that number and only two to tell them the riches of the Gospel and that they are lost. May God send some of you young men to help us. God bless you."

M. D.

## Brother Pugh's Field.

Our work at Ellisville, Sandersville and Estabatchie moves on prosperously. The gifts for missionary purposes are larger than formerly, but not yet what they should be. The C. O. D. package and blind tiger are doing us much mischief in these parts, but we are hoping that some wise legislation will deliver us from this evil. Certainly the prohibition of the sale of spirituous liquors by a city or town or county, is the veriest farce, if the world can unload their packages of strong drink upon such a place. This surely is a grievous injustice.

Rev. J. E. Phillips, formerly of Laurel, has moved to Estabatchie, from which place he will engage in the distribution of religious literature. We regret that Brother P's health is not good, but are glad that he will press his good work, as the reading of such books, and periodicals is very much needed by our people.

Rev. O. D. Bowen, the former pastor, gladdened our hearts by a visit the first of the year, preaching for us at Ellisville and Sandersville. Brother B. was for 14 years the pastor of these good people, and every one of all creeds and color hold him in loving remembrance. Our hearts were grieved, however, that soon after his return home, his loving and faithful wife was taken from him. But the messenger to bear above was the sweet angel of death.

Her new home is the heavenly "that is not made with hands, eternal in the heavens." Too much cannot be said of the high esteem in which Sister Bowen is held by all in this town and adjacent villages. When the useful life of our dear brother Bowen is summed up, much of what we will be the faithful help of his companionship.

A. V. Rowe was with us in February reached two strong and interesting missions, helping much thereby in giving correct ideas as to Christian cash by J. need much to be instructed in the cash by N. of giving, and especially giving cash by J. Our ladies, under the leadership of Sister Clark, are doing well for mission work in their home work they are doing cash by J. to keep the church and parsonage in Name repair. They have recently had the parsonage plumbed, so that our artesian water might flow freely through the pastor's house. Through their influence largely all the pastors in town received a heavy pounding. In these the whole town doubled up on each pastor's home. So every table, groaning under the weights and useful burdens bless the names of saints and sinners of the various persuasions. This is good, and this is also the way they do things in Ellisville. Our old standard bearers here in the Baptist church are still faithful at the post of duty. May they be long spared to us and their declining days be radiant with the sunshine of heavenly peace.

We wish the Record great prosperity and hope you will pay us a visit some time, like holly be our Brother Lucas recently made us, had a lively and most splendid talk on prayer and brotherhood. We were glad to have him with us in our home.

It is announced to charge at Ellisville, Miss., Mar. 21, 1906.

## A Visit to the Orphanage.

It was my great pleasure, in company with Brother S. R. Gordon, also a student

of Mississippi College, to spend last Lord's Day with good Brother and Sister Carter at the Orphanage. To say we were royally entertained would be putting it too mildly.

We were met in Jackson by one of the little orphan boys, and driven out to the Orphans' Home in time to worship with them in their morning service. Brother Gordon preached a very spiritual and instructive sermon to the children from the text, "Remember how thy Creator in the days of thy youth." The attention of the children, even the very smallest of them gave us, was simply remarkable, and oh! what singing! It seemed that the Lord was with us, and shedding His great love among all of us.

At 3 o'clock we met again for Sabbath School, and again we had a gracious service. Such an interesting lesson from the life and works of Jesus.

At 7 o'clock we again wended our way to the nicely arranged chapel, and in my very feeble way I tried to give the little ones a few lessons from the boyhood of Jesus.

How we enjoyed this visit. I never felt such a deep interest for the orphan children in Jackson, as I do now. Brethren and sisters of our great denomination, let us do more for our Orphans' Home. Brother and Sister Carter and all the assistants at the Home need our prayers and our money. Let us give them both, and the Lord will bless its abundance. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and the widows in their afflictions," etc.

Yours in His name,

W. D. MATHIS.

Clinton, Miss., Mar. 19, 1906.

**FOR SALE**—We have a splendid second-hand organ, 4 octaves, which is worth at least \$35, for which we will take \$20 spot cash, or will sell for \$25, \$5 down and \$3 per month till paid for. It is a Loring & Blake make. Address, Harmon Publishing Co., Jackson, Miss.

## From the Delta.

Brother C. H. Mize was successful in building a good house of worship at Lula, a part of the writer's present field, and left the church in a spiritual condition far above the average.

We are now enjoying a deeply interesting study of the "Life of Christ," using "Harmony," by our much-beloved Dr. Broadus. This class meets semi-monthly and is really studying God's word. Four have been added to the church this year, by letter, and our offering for "State Missions" will, when completed, be about \$40.

The Friar's Point church having been pastorless more than two years, is taking on new life. About \$300 have been spent in repairing and adding to the pastor's home, which is now comfortable and greatly enjoyed by the pastor and family.

This field presents a fine opportunity for hard work. Congregations are constantly increasing, but we will not need a larger house of worship this year.

We are a little tardy in our mission work, due to home improvements, but hope to make our offering to State Missions in April.

The Delta Worker's Conference, fondly remembered by many brethren in and out of the Delta, will meet with the Shelby church, now enjoying the labors of Pastor

Cox, embracing the fifth "Lord's Day" in April.

Programs will be out in a few days. Brethren, come and help us to make this the most spiritual and enjoyable of all our conferences.

In Christian love,

J. R. G. HEWLETT.

Friars' Point, Miss.

## A Statement.

I am glad to say that Brother S. P. Morris, one of our old Mississippi men who has been in the Seminary for two years, has very much improved in health; and will be able to render any pastor efficient service either as supply or evangelistic aid during the summer.

Mail addressed to him here in care of New York Hall will be received.

Truly,

T. L. HOLCOMB.

Louisville, Ky., March 24, 1906.

## Entire Surrender.

I remember in my boyhood days to have heard a minister give an illustration of this thought of entire surrender to God, and he told the story of the Indian that fastened itself upon my memory. The Indian heard the story of God's love for him in giving the Saviour to die for him that he must give all that he had to God. This Indian made an altar and then began to lay upon that altar different things that he possessed. The first was his tomahawk. "Here, Lord," he said, "take poor Indian's tomahawk." There was no answer of peace in his heart. Then he laid upon the altar his bow and arrows. "Here Lord, take poor Indian's bow and arrows." Still there was no response. Then his blanket and tent equipments were all laid upon this altar, and yet no response came. And then in great perplexity, he stood and thought and waited and prayed and clambering upon the top of the pile, said, "Here, Lord, take poor Indian," and a strange, sweet peace stole into the Indian's heart. He had at last yielded himself to God.—Young People.

## A Lover of Scott.

I cannot help taking fire at anything said in disparagement of Walter Scott. I feel that I have got from his writings not only immense pleasure but some good. He was a truly noble-hearted gentleman, a model of that class, and character is impressed on all the works of his pen. A type, he seems to me, of social chivalry. In all his writings too, there is buoyancy of perfect health. In reading them you breathe the air of the Scotch hills. I can conceive no better mental febrifuge, no better antidote to depression, no more sovereign remedy for dull care.

One must, no doubt, have something of the boy left in one to read Marmion again with delight. But he who reads Marmion wholly without delight cannot have much left in him of the boy.

However, one might almost as well try to argue a man into or out of love for a woman as into or out of taste for a poet. Boys will be boys, and will persist in venerating Browning and loving Scott.—The Atlantic.

All the emphasis put upon personal gratification as life's aim is mischievous. As a principle it defeats the building of noble character; and in the end brings a harvest of disappointment. Excellence of character, not fullness of satisfaction, is life's true aim.—Examiner.



# The Baptist Record.

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F. J. HAILLEY, EDITOR AND MANAGER.

H. E. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## The Church and the Churches.

### II.

Our concern is chiefly about those associations of men on earth called the churches of Christ.

Our Lord gathered comparatively a very few followers during his personal ministry on earth. When men believed on him and received the forgiveness of sins, generally accompanied by some physical blessing, he allowed, and in some instances commanded, them to return to their vocations, each one to his home and work. When he desired some men for a special mission he chose twelve from his disciples to be constant attendants, "whom also he named apostles."

But I find no evidence that the personally and formally organized his disciples into what we call a church or churches. To organize is to arrange a complex body into suitable parts for use or service, appointing its officers, forming its constitution and laws, stating its object, and the means to be used in the accomplishment of that object. I find no record of such formal action on the part of our Lord. He appointed no successor for himself, nor did he give the apostles authority to make such appointment. Speaking to his disciples of his departure from the world, he told his disciples that he would send them another Comforter, that only Divine Person, the Holy Spirit, was suited to such a position, that his continual spiritual presence would more than compensate for his bodily absence, that he would reveal to them of what he had taught, show them things to come, and guide them into all truth. He made no provision for any human personal representative. The office of apostle even was limited to those who had seen the Lord and were appointed

directly by the Lord, and who had, because they could have, no successors. I see nothing in his ministry like the formal organization of a church, not a word about "different grades of office, or their functions and duties and responsibilities and powers, such as we find in the constitution of all other bodies politic." Had he personally and formally constituted a local church that church would have claimed authority over all other churches, and that supremacy would have been as readily conceded and thus a hierarchy would have been established, which our Lord did not intend.

Did Jesus then leave his disciples without any visible organization? There was only one officer having authority—the Redeemer himself. Did he leave them a work without providing the means of its accomplishment? Nay, verily. He established a society of the most remarkable character, designed and adapted to subdue this world to God. It was wholly unlike any other association of men. It was not of this world. It did not have its birth in the thoughts of men. The society consisted of certain individuals voluntarily united under a common law, for the accomplishment of a specific object, brought and bound together by a stronger and more universal tie than ever entered into the conception of man. In the words of another, "every member is obligated by the terms of his admission to love his brother better than his own life. He that loveth not his brother abideth in death. The same moral affections animate every member. The same hopes and fears agitate all. The same God is served, the same Saviour is loved, the same world is to be overcome, the same hell to be escaped and the same heaven to be gained by every individual. Hence there exists throughout this whole society, one and the same universal token of recognition. Whatever may be the difference of their social position, how great soever the varieties of their culture, every member knows his brother by a sign which cannot be mistaken, and knowing him, loves him with a love stronger than death." This is the divine, the beautiful ideal. Alas! how sinful men have marred it. The difficulty of this conception to men now, so accustomed to extensive, minute and pompous formalism, is its supreme simplicity.

In the forty days between his resurrection and ascension our Lord taught his disciples "the things pertaining to the kingdom of God." These instructions are not recorded; but it may be fairly inferred that in the proceedings of the apostles they were embodied, and that in the history contained in the Book of Acts and in the letters sent to the churches we have an inspired commentary on our Lord's great commission and final instructions. But even when we look at the doings of the apostles we see no formal organization of a church or churches. Yet in Acts 2:47 the church is spoken of as an existing thing. I find no

account of its formal organization. It was a society of Christians brought and bound together by the tie of love, voluntarily united and for a specific object, without any council to formally organize them into a church, or even to recognize them as such. After awhile, when the gospel was preached to the nations, and men and women believed they were baptized. It is nowhere said they were organized into churches; but such societies are spoken of, as the church in Lydia's house, the church at Corinth, the churches in Galatia. It seemed that the whole proceeding was informal. Believers in Christ were baptized in his name, united in associate capacity because it was the most natural thing to do, the best way to accomplish their mission, of course always and everywhere under the guidance of the other Comforter. Necessary and suitable officers for these voluntary associations were elected by the people and appointed by the apostles as necessity arose, and always under divine direction. I believe this to be a Scriptural view of the establishment of Apostolic Churches.

The distinguished Scotch Presbyterian Divine, Dr. Chalmers, is reported to have said that the papal church government is best for untutored heathen converts; that Episcopacy suits those who have some instruction and training; that the Presbyterian form is best adapted to those who have had higher development; and that the congregational polity, adopted and attempted by Baptists and some others, is the perfection of church government; and yet he contended that this form was impracticable and should not be followed, since a perfect instrument is not suited to imperfect men, and no assembly of Christ's disciples is perfect.

But ought not men, however imperfect, have the highest possible standard? The aim of the Christian is also his motive. It is written: "Be ye holy; for I am holy." "Be ye therefore perfect even as your Father which is in heaven is perfect." "But one cannot attain unto the standard, and why should he aim at it?" Not here and now, but certainly elsewhere and hereafter he shall need it. Indefinite approximation to infinite perfection is the Christian's moral purpose and effort.

Why should he not also have a perfect standard and strive unto it in his ecclesiastical relation? Should we bring the law of State down to the imperfect citizen, or exalt the standard and endeavor to train the citizen toward and up to it? If we aim high, although we may not reach our standard, yet we shall not fall low. If the aim be low, one will seldom if ever rise above it.

Moreover, the greater number of the early converts to Christianity were heathen. The polity of the Apostolic churches was congregational. This is generally conceded by Christian scholars. "But is it enjoined upon churches who must dispense with inspired leadership? Is there any precept enjoining its adoption? Apostolic practice has the authority as apostolic acts are recorded for apostolic pattern. Beyond all question, the government of a church by the congregation does promote study, piety, sense of obligation and efficiency.

March 29, 1906.

March 29, 1906.

Rev. Chas. A. Loveless of Texas, is on a visit to Wallerville, Miss.

Of the 400 students of William Jewell College, Missouri, 150 are preparing for the gospel ministry.

The Kentucky legislature has passed a bill which forbids the carrying of whisky into local option districts.

Rev. W. J. Derrick closed his work with the Yazoo City church last night baptizing two young men. He has done a fine work there.

Rev. E. O. Ware has been elected Financial Agent of the Baptist State College of Louisiana, and will enter upon the work July 1.

The Argus says that L. T. Mays of Texas, becomes president of Havana Baptist College, and pastor of the English-speaking church in that city.

President B. G. Lowrey delivered a fine address last week to the faculty and students of Jackson College on the subject of temperance.

B. G. Lowrey, president of Blue Mountain Female College, and one or two other citizens, have a plan on foot to establish an annual summer Chautauqua in Blue Mountain.

Baptists of Louisville, Ky., have begun a great movement toward church extension in that city. In their first meeting \$30,000 of the \$70,000 which it is proposed to secure was raised.

Len Broughton, pastor of the Tabernacle, Atlanta, has promised to deliver the third lecture of a series held under the auspices of the Bible Department of Mississippi College. The date will be announced later.

The First Baptist Church, Vicksburg, under the efficient leadership of Pastor Howard L. Weeks, proposes to enlarge, remodel and in every way improve the house of worship at an expense of not less than \$10,000.

President B. G. Lowrey of Blue Mountain College, gave one of the most interesting, instructive and inspiring addresses last Saturday morning to the students of Hillman and Mississippi Colleges this paragraphist ever heard.

President J. E. Brown of the Mississippi Heights Academy, at Blue Mountain, is planning to add an industrial department to his popular and efficient school by which worthy and needy students may help in their expenses.

We learn that Rev. C. T. Alexander will leave the pastorate of the Corinth Baptist Church and return to Texas. This is, as we understand on account of the death of his brother. We regret very much to lose such men as he proved himself to be.

Sunday was college day with the First Church, Jackson. Many of the members were absent and President Lowrey is finishing up the work by a private canvass. He is not ready to report, but hopes to make a good report next week. Some of the people in Jackson have responded very liberally.

THE BAPTIST RECORD.

Rev. D. W. Bosdell leaves Kentwood, La., to accept the care of the Aberdeen church. We welcome him back to Mississippi. He did a good work at Meridian and we will expect him to continue on that line in his new field.

Rev. W. M. Burr of Greenwood, secretary and treasurer of State B. Y. P. U., in co-operation with President B. G. Lowrey of Blue Mountain, has completed plans for the B. Y. P. U. State encampment in that town for next summer.

Our brother, Rev. E. J. Hill, pastor of the Baptist church at Philadelphia, has had quite a tussel with la grippe for the last four weeks, which resulted in an abscess on his right lung. Let prayer be made for this worthy brother. Also he would appreciate expression of sympathy.

Miss Lois Davie, who accompanied Rev. J. W. McCollum and family on their return to Japan, will be married to Rev. A. Y. Napier when they reach that country, and the two will go on immediately to their missionary work in China.

Two more new pastors will begin work in Mississippi April 1: Rev. Mr. Hall from Missouri, with Calvary church, Vicksburg, and Rev. Mr. Tandy from Florence, Ala., with the church in Hazlehurst. Welcome, brethren, into the fellowship of love and service.

Rev. R. H. Tandy from Alabama, has accepted the pastorate of Crystal Springs. We have not had the pleasure of an acquaintance with this brother, but we welcome him into our midst, and trust that his work at Hazlehurst shall be eminently prosperous.

The beloved E. Z. Simmons, the veteran missionary from our State to Canton, China, for 35 years, is now at his old home in Kosuth. He is almost blind because of cataract and expects to go to Nashville, Tenn., soon for its removal. His brethren will pray that he may be spared great suffering and rejoice in fully restored vision.

Dr. John Watson (Ian MacLaren) of England, has promised to be Lecturer Extraordinary of the Presbyterian Western Theological Seminary next year, on condition that some church give him their preaching for the year, and the First Presbyterian Church, Uniontown, Pa., will fulfill that condition.

The First Baptist Church in Memphis was organized with 11 members in 1839. It now has 500. It has sold its old house of worship and will begin immediately the erection of a new one at a cost of \$75,000, with all modern conveniences and helps. In its 67 years' existence this church has had 17 pastors. The longest pastorate, 11 years, was that of Dr. Venable, now of Meridian.

Friends of State Senator Dunn of Meridian, are urging him to stand for Attorney-General at the next election. The State has no more painstaking and efficient servant in the present legislature than Senator Dunn. If the people should name him as Attorney-General, he would carry into the office a splendid native endowment, large acquired ability, high moral integrity and unswerving fidelity to their interests.

Astronomers tell us that the star clusters, gaseous nebulae, and stars of a particular spectrum type concentrate upon the plane of the Milky Way, but objects of the class of spiral nebulae appear to avoid the galaxy and to congregate about its poles. We are told this condition of things takes place because of the influence of a separative power. This little bit of physical phenomenon illustrates the great truth that there will be a separation of the good and evil in the final and wise adjustment of their destinies.

The Pennsylvania monument in the Vicksburg National Military Park, dedicated April 24, is designedly a memorial of both those who wore the blue and those who wore the grey. On the face of the die is this inscription: "Here brothers fought for their principles, heroes died for their country, and a united people will forever cherish the precious legacy of their noble manhood." Some one will say: "Surely the war is over at last." It ended 41 years ago with those who were on the firing line.

We wish to lay on the heart of every pastor the importance of the forward movement for missions. Your people look to you for information and leadership. God is stirring the nations of the earth mightily. Do not forget that the Southern Baptist Convention decided to make an advance in its Foreign Mission work this year and the Board is looking to you that it may come to Chattanooga free of debt. The time is short but ample. Let every Mississippi pastor do his duty.

"Has not a disciple of Jesus in any fold the God-given right to communion at the Lord's table wherever and by whomsoever it may be spread?" But he has also the God-given obligation alike with Baptists to the Lord's baptism before hand. Baptists simply say, "If you would come with me to the Lord's Supper go with me first to the Lord's Baptism." They invite to more than is asked. There is not a single instance on record in the New Testament where a disciple of Jesus went to the Lord's Supper before he had gone to the Lord's baptism. Apostolic example has the same authority as apostolic precept.

## An Opportunity for Young Teachers.

Our Teachers' Training Department is offering exceptional advantages to young ladies who wish to prepare for public school examinations or to increase their efficiency in public school work. We give special training for primary teaching. Primary teachers are the demand of the day in the South, and a field of pleasant, profitable and useful work opens to those who are thoroughly prepared. On account of late opening, our session will not close before June 20th. The last quarter opens April 23rd. As usual, our school has been full this session and many girls who have wanted places with us have been unable to get them. However, we have consented for a few mature young women, who have actually been teaching, to board out in town and take work in our training department for the last quarter. If interested write, telegraph or telephone for full information.

LOWREY & BERRY,  
BLUE MOUNTAIN FEMALE COLLEGE,  
Blue Mountain, Miss., Mar. 26, 1906.

5.



## SUNDAY SCHOOL LESSON.

April 1.

## The Two Foundations.

Mat. 7:15-29.

**Memory Text**—"Be ye doers of the word, and not hearers only."—James 1:22.

Open your Bibles and take in the truths of this lesson.

With what exhortation does Jesus close the Sermon on the Mount? To do as well as to hear and profess.

What does he teach in verses 14 and 15? That the way of salvation is hard to find and to follow.

For what does "way" stand? The course of life.

With what two reasons does Jesus enforce this injunction? Because the road to death is easy, and that to life is difficult.

1. The First Foundation—What is it? Character.

Why is the way to life difficult? One reason is given in verse 15.

What is a false prophet? Not one who claims to see and foretell future events and is therefore called a seer, a predictor, but one who assumes to speak as God's messenger, as here (verse 22) in the name of our Lord.

How do false prophets come? In the rough dress of a prophet.

What are they in heart? Wolves, who feed upon, rather than give food to the flock, who tear the sheep rather than protect them.

What is the first thing said about them? They are discovered by their fruits—vs. 16, 20.

What is the test of character? "By their fruits."

What is fruit? The natural, spontaneous manifestation of the inward life in the outward living. A man's practices expose his principles. How to test the nature of a tree? Not by its leaves and flowers, but by its fruits. So of men; not by profession, but by doing.

What is the real test of a tree? Not the quantity and perfection, but the quality, the nature, of the fruit. Not "grapes of thorns" or figs of thistles."

What is fruit for? To feed the world's hunger. No tree eats its own fruit. Fruit, Christian graces and virtues, do give enjoyment to the disciple; but through them our Lord gives nourishment and refreshment to the world.

What is the second thing said about false guides? They will be rejected by Christ.

What are the trees in the lesson? The false teachers rather than their doctrines.

What is the revelation of character? The life of the teacher rather than his teaching.

2. The Second Foundation—What is it? The expressed will of God.

What does saying "Lord, Lord" mean? Taking Jesus as Master, hearing his teaching, professing his doctrine, teaching and working in his name—everything but doing his will.

Who shall enter into the glorified kingdom of heaven in the day of judgment? Verse 21.

What does Jesus mean when he says that he will say unto those who hear and do not obey his will, "I never knew you?" Not that he will be ignorant of them, but that he will not approve of them and will not receive them into the kingdom of heaven.

3. Two Pictures of Life Illustrating This Teaching? What are they? The two builders.

To whom do the principles laid down apply? Not to teachers only, but to all who hear Christ's sayings—verse 24.

In what were the two builders alike? In recognizing the necessity of protection, and building a house to provide for it.

In what did they differ? In the foundation of their houses.

What does the rock mean? Christ Himself is the "Sure foundation," and real building on Christ means practical obedience to his commandments. Such a life is firm against all trials.

What does "the sand" mean? The loose foundation of shifting profession which will be swept away when the flood comes.

For what does the tempest stand? The calamities of life and the last judgment.

How is the severity of trial set forth? By representing all parts of the building as assailed at once—"rain on the roof, flood against the foundation, winds on the wall."

What gives stability to a house? Not the strength of the walls, but the immovable firmness of the foundation.

Why is the fall of the foolish man's house called "great?" Because it was unexpected, and because it was impossible to rebuild. (Press this question and answer).

In what statement may we bring together the teaching of this illustration? "He who hears the words of Christ, and does them, is safe against all the evil influences of the world, safe forever; he who simply hears, and does not do, is doomed to fail of salvation, and be crushed in utter destruction."—Broadus.

## THE IDEAL.

T. Elmore Lucey.

The philosophers tell of an infinite sphere,  
Far, far from the waste of wars,  
Where the deathless dwell, and there's never  
a tear,

And the wide world's free from the cynic's  
sneer—

But, it's always over the stars.

And the poets sing of a stormless sea,  
And a barge unscathed with sears;  
A dreamland with love-fires wild and free,  
And never a jar or minor key—

But, it's always over the stars.

Why sing of a realm that is but a dream,  
Hemmed in by the spirit-bars?  
Life, love and peace are a sweeter theme;  
God's in His Heaven—but the portal-gloom  
Is the earth-way to the stars!

## B. Y. P. U.

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## B. Y. P. U.

## Young People and Soul-Winning.

E. D. Solomon, Editor.

The church is a soul-saving institution. Soul-winning is the supreme mission of every child of God.

Two men met on the street, one said to the other, "What is your business?" "Soul-winning," was the reply. "I sell shoes, however, for a living," he continued.

In the last few months I have been very much moved over the soul experience of so very many Christian men and women. Here is what they have to say, "I joined the church many years ago, I have lived a negative life, I have slept my way down through the past years without once realizing the dying need of the church—preaching the gospel to every creature—now in the close I am to open my eyes and look back over a life of neglect. And nothing but keen disappointment stands like a mighty ghost at every mile post. Oh, could I have only known what the mission of a Christian was down on this struggling battlefield. Now I could have been happy, whereas, I am to go to God and empty handed."

My aim therefore in this message is to plead in God's name and for the sake of a dying, lost world, and your own true happiness for you young people to see now what your business is.

My dear young friends, you can never

rise higher than you aim, and let soul-winning be your true aim in life.

The last words of Cardinal Wolsey were: "Had I served God as faithful as I have my king, he would not have abandoned me in my old age." And my opinion is that the sweetest note that you shall ever hear will be sounded from the harp of service.

Turning to God's word we read in Dan. 12:3. "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Soul-winning is the Bible standard of wisdom.

In Prov. 11:30. we read again, "He that is wise wineth souls."

Not he that rules a people, not he that writes books, not he that accumulates millions, but "he that winneth souls."

There is one way by which we all may become great soul-winners, going to the one man or woman, and leading that one to the Master.

The greatest sermons ever preached by the Christ were preached to one person at a time. You can't save people in crowds. None knew this better than did our Master, in fact I read of very little personal work ere his time. I heard Dr. A. C. Dixon say that he could not count twenty-five people who had been converted under his preaching, and yet he is one of the greatest preachers in America. He knows how to go after the one man.

You read your New Testament and see how many cases of vicarious faith you can find. I mean instances where souls were saved through the faith of others.

They would bring their loved ones to the Master and cry for help and He never turned one away.

Young man, you are now starting your Christian life, do for the sake of Christ's cause begin to learn the art of leading men to Christ. Go out on the street some time before service and get the young men to go to church with you, then introduce them to your pastor, and have them come to your room on business, but don't let them go ere you tell them of the Savior.

Young women have a wonderful opportunity. Speak to every girl friend you have, to the ice man, to every one who calls you over the phone for a talk. Pray God to direct you in this work.

Consecrate yourself to Him for service, read the New Testament for good plans by which to reach souls.

Don't let a day pass. Write to some school mate, go see some new family, anything to reach some one every day. Andrew led Peter to Christ, Philip brought Nathanael, these men started right. Some of the greatest preachers the world has ever had were led to Christ by a sweet, Christian girl. Only have faith and zeal and the blessings of God rest upon you.

## The Omaha Convention.

The next annual convention of the Bap-

tist Young People's Union of America will be held in Omaha, Neb., July 12 to 15. The key-word is power. The program is already well under way and the prospects are that the Omaha convention will rank among the very best meetings yet held by our young people. It is too early to announce the usual excursion rates to Omaha from various sections of the country, but the Union fully expects the usual reduction. Omaha is centrally located and is indeed the first meeting place west of the Mississippi for the International Convention of the Baptist young people since the organization in Chicago. Strong efforts were made to get the Convention to Spokane this year, but it was deemed inadvisable to take the long journey at this time.

## THE HOME.

## For the Mother—Why Worry?

"A great deal is said in these days about the duty of dropping our frets and worries, for the sake of health. We are to cut fear and foreboding out of our lives for selfish personal reasons, if no other. No woman can keep young and well and strong who is a prey to nervous fears that the present or troubled fidgeting over the future. The eyes grow dull and the wrinkles come, and all the sparkle and joy of life fade out while the poor, tired shivering spirit, shrinks and trembles in dread of evils real or imaginary. What is the remedy? Simply the trust cure. There is simply no other worth mentioning. Believe—in God's love, in God's care, God's foresight. A little fellow who was sent out into a big old dim barn to hunt hen's eggs became frightened at the shadows and cried so hard that his father came out to quiet him. After taking the child in his arms and telling him that he would be right there near him, so that nothing need scare him, he went away out of sight. Soon the boy began crying out again. The father came once more. "Why were you afraid?" he asked. "Didn't you believe I was there?" "Yes," said the child, "but I didn't believe hard enough." "That is the root and trouble in all worrying,"—Selected.

## Pot and Kettle.

A shrewd observer, whose detached position enables her to look with impartial amusement on the perennial contention between mistress and maid, avers that she is constantly noticing in the employer the very counterpart of the traits deplored in the employe. "Two women," she says, "will be complaining of the trouble that comes from servants getting together and stirring each other up, and refusing to do work that they always have done because they hear some other girl at some other place isn't required to do it. And then those two women will fall to comparing notes themselves, and pretty soon one will be saying: 'Does your girl wash windows? Well, if she does, I guess mine can.' The objectionable habit of slighting work, so often remarked in a servant who is on the point of leaving, this spectator has been paralleled again and again by mistresses who have put on a young girl and timid girl, anxious to go with as good a recommendation as possible, an unreasonable and preposterous load, and she cites an instance where she personally heard the "lady" of the house say to her daughter, "Now we'll get all the work we can out of Bessie before her week's up," and where the luckless Bessie, to her certain knowl-

edge, was obliged to lie off for a week's rest before attempting another place. "Six of one and half a dozen of the other" is her summing up of the situation—over-caustic, perhaps, but worth noting.

## What the Home Means to the Nation.

A noble nation of ignoble households is impossible. Our greatest peril today is in the decline of domestic morality, discipline and piety. The degradation of the poor by overcrowding in great tenements and the enervation of the rich by seclusion in luxurious palaces, threaten the purity and vigor of old-fashioned American family life. If it vanishes, nothing can take its place.

Show me a home where the tone of life is selfish, disorderly or trivial, jaundiced by avarice, frivolized by fashion or poisoned by moral skepticism; where success is worshipped and righteousness ignored; where there are two consciences, one for private and one for public use; where the boys are permitted to believe that religion has nothing to do with citizenship and that their object must be to get as much as possible from the State, and to do as little as possible for it; where the girls are suffered to think that because they have no votes they have therefore no duties to the commonwealth and that the crowning glory of an American woman's life is to marry a foreigner with a title—show me such a home and I will show you a breeding place of enemies of the Republic.

To the hands of women the ordinance of nature has committed the trust of training men for their country's service. A great general like Napoleon may be produced in a military school. A great diplomatist like Metetrnich may be developed in court. A great philosopher like Hegel may be evolved in a university. But a great man like Washington can come only from a pure and noble home.—Henry van Dyke.

## A Very Deceiving Animal.

Bobbie, who has a very vivid imagination, came running into the house one day, crying:

"Oh, mamma, come quick; there's a great big black lion out in the yard."

"No, Bobbie," said his mother, "there isn't any lion out in the yard. That is only a dog;" but the little fellow continued to insist that it was a great big lion.

Finally, the mother, who was somewhat worried over the boy's habit of exaggerating, said: "Now, Bibbie, that is not a lion and you know it, so you must go up stairs at once and ask God to forgive you for telling a lie."

When Bobbie came downstairs a little later his mother asked him if he had asked God to forgive him for saying there was a lion in the yard; whereupon Bobbie promptly replied:

"Yes; and God said that when he first saw it he thought it was a lion, too.—Woman's Home Companion for March.



## Greenwood's Mission Collection.

I was greatly rejoiced to be able to tell our sister churches in Mississippi through the record of the splendid advance made by our church in its gifts to Foreign Missions. Our March gift which has just been sent through Brother Rowe, runs the total to \$252, more than a hundred dollars over last year's gift. This will appear the more cheering when it is known that our church has been self-supporting for the past two years only. Our gifts are not taken by public collections. Not a single dollar was solicited or made. Every dollar came as a voluntary contribution through envelopes. At the beginning of the year the pastor stated to the church what he thought the church ought to give, putting it at \$250, keeping the matter before the church for the quarter, preaching on the subject several times. Much of the success was due to the wise and efficient management of our mission chairman Dr. and Deacon C. B. Dickins, who was careful each month to put into the hands of every member the envelopes with tracts furnished him from the office in Richmond. Our people are rejoicing. We hope to do as well for State Missions, which comes next quarter.

I am more than ever convinced that our people in the churches will give liberally to missions if properly instructed and led, and will give a simple, practicable and businesslike method of making their contributions.

Our figures for next year will be the salary of a missionary on the foreign field.

Gratefully,

W. M. BURR,

Pastor.

Greenwood, Miss.

Preaching.

Baptists are great sticklers for literal interpretation of the word of God—the New Testament—and strict obedience to Christ's commands. They do not go back to "the law and the prophets," nor borrow from the forms and ceremonies of the Jewish dispensation. In some things there has perhaps been a slight drifting; such as teaching the decalogue for doctrines and responses in stated worship, not to mention, chastenings and other forms of musical entertainments.

When John the Baptist, a new covenant was introduced. Christ entered upon his work and directed the disciples in aggressive service. His final command was: "Go, teach all nations," emphasized by Paul in his charge to Timothy: "Preach the word." Not a suggestion about sermons; which are more modern, and belong more properly to pastoral ministrations. The word is to be reached by the preaching of the gospel, and many sermons fail to plainly disclose the gospel.

Further, in the matter of sermons, there is no authority for Christmas celebrations, nor Easter exercises. The latter is an innovation of King James translators on the Jewish passover, and the former an assumption by no means settled. These Christians who draw on the Old Testament for doctrines observe amendments, not recognized by Baptists because more radical, and seeming an outgrowth of the doctrine of Cain, who presumed to decide obedience for himself by convenience.

Nowhere in the New Testament is the idea encouraged that simply supplying the pulpit, even every Lord's Day, fulfills the requirements of the gospel preacher. Pos-

**Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.**

**NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.**

sibly the Lord raised up unordained men to correct the idea, and gave their preaching great success, and now evangelism is the rule; leading the churches to depend upon them instead of their pastors. There is something wrong somewhere; devoted pastors must be growing too scarce; or church members are ignoring their vows and obligations—they need instruction in righteousness, rather than "holiness."

HELPER.

Corinth.

It is a matter of sincere regret that I have to leave Mississippi. I do not like the moving business. The recent loss of my brother and the conditions following makes it imperative that I return to Texas. I go to succeed Dr. L. T. Mays as pastor of Tuan church, Houston, Tex. Dr. Mays, as you know, goes to Havana, under appointment of the Home Board. The door in Mississippi has been wide open, and the many kindnesses of the pastors and workers of the State, have tied my heart strings to the State. I have tried, in my humble way, to be of service and not a hindrance to our Baptist cause. I have tried to raise Corinth church to the denominational standing it ought to occupy. My battle has been finished, and my successor will yet have a work to do of "enlightenment, enlistment and enlargement," but he will find some helpers there that are true blue. I go to a great field for hard work and for large possibilities. I crave the prayers of my brethren. God bless every one of you.

I am yours by His grace,

CHAS. T. ALEXANDER.

Did You Read It?

If any pastor or superintendent failed to read Brother Gates' article on "That Teachers' Meeting," in the Baptist Record of March 14th, you missed one of the best characteristics of a good Sunday School.

Please read it if you haven't a teachers' meeting.

He says the teachers' meeting caused his school to double in members and thrive in usefulness.

Do you want a better Sunday School? If so, do not be satisfied without a teachers' meeting. It will largely solve the other problems.

J. E. BYRD,  
Sunday School Missionary.

## FOR ONE DOLLAR.

The Baptist Record will be sent to any new subscriber from the time the \$1 is received till Jan. 1, 1907. Will pastors kindly call the attention of their congregations to this proposition. The sooner the remittance is made the longer the subscriber will receive the paper for \$1. No premiums or commissions allowed to anybody on this proposition, and it does not in any case apply to old subscribers.

R. Sailleus, Paris, France, says in the Baptist Missionary Magazine: "We are in the midst of the most encouraging time ever known in Algiers. Night after night a theater is crowded, holding 2,000 people; they drink in the Word with the most amazing readiness. French, Jews, Mohammedans, English. The Lord is melting down the hearts of the people. Many have professed conversion in smaller meetings held in the Protestant church. A Jewish rabbi, formerly converted and sprinkled, has asked me to immerse him. It has been decided that he will be immersed by the French Baptist porte-parole here in a few days. Pray for us. France and Algeria seem to be opened. Oh, that we may be kept humble and empty of self!"—Argus.

To habituate oneself to accuracy in the use of words is one of the surest means of becoming strong and influential in speech. Most of us use words without ever thinking of their real value, hence we are guilty of using words which fail to transmit exactly what we mean, and so we often feel like we are misquoted, when there is none to blame but ourselves. How many people think seriously of what they mean when they say that they are going up to worship today? The noble word carries with it the two ideas of something valuable and a thing to carry it in. Brother, sister, let us be careful, when we go before our Father in prayer, that we carry desires and thoughts flowing from a pure heart and mind, clothed in accurate words, and wafted heavenward on the wings of faith.

Rev. Joel H. Lane will be in a meeting with the Gillsburg church next week, and then he will hold two meetings in McComb. He is a man able in the Word, and will prove helpful to the cause wherever he may be called to labor.

## DURBON

## THE GREAT NATURAL CARBON PAINT

It arrests rust, prevents decay, protects and prevents iron and wood. Common Paint will not stick long to any metal but Durbon has a natural affinity for metal as well as wood. You must buy paint or your structures will decay. Then Why not buy the Best? Why not buy a paint which not only has a smooth glossy finish, but will prevent decay, will endure any kind of weather; Sun or rain, snow or sleet, cold or heat, and will save you money by wearing longer than any other paint.

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Black is our standard but we can furnish iron brown and grey. A trial order shipped on request in paste, semi paste, or dry form, or ready for brush with directions and suggestions for use.

Ask your dealer for Durbon and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roof, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

Durbon Paint is not a mechanical compound, but a natural composition which nature stored away many years ago. Durbon will assimilate with any color the consumer may wish to use. Durbon Paint sold under a positive Guarantee. Write the

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An  
Eczema  
Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's  
Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment in a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

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## Money!—Do You Want It?

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Have just opened up at the old Rookery, 217 S., State street one of the best and prettiest lines of furniture ever brought to Jackson also a beautiful line of MATTINGS, RUGS, LINOLEUMS, FLOOR OIL CLOTH, SHADES, Etc. We are going to sell honest goods at reasonable prices, guaranteeing everything to be just as represented.

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and all kinds of garden plants. Can now furnish all kinds of cabbage plants grown in the open air and will stand great cold. Grown from seed of the best reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of December. Lettuce, Onion and Beet plants same time or earlier. Reduced express rate promised.

1 lb. when effects will give us 60 per cent less than merchandise prices. Small 1 lb. \$1.50 per thousand; large lots, \$1.00 to \$1.50 per thousand. F. D. R. Meggetts, S. C. "Special Garden Fertilizer," \$5.00 per sack of 200 pounds. F. D. R. Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially cabbages. The results of these experiments we will be pleased to give you at any time.—Yours respectfully—N. H. BLITCHCO, Meggetts, S. C.

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The teachers of Mississippi are becoming more and more enthusiastic in their work, as shown by the largely increased attendance on their annual meetings. A few years ago their attendance on the state association meetings was two or three hundred. Last year it was more than one thousand, and it is expected that many more than this will attend the meeting in May this year.

Grace to Help in Time of Need.

Heb. 4:16; Deut. 33:25.

Jesse Pullen, a reformed and converted drunkard, was trying to lead to Christ one of his old drinking companions, and when the latter expressed a fear that he would not hold out, Pullen said: "You know that I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the Sound before I start. The boiler wouldn't stand it. It would blow the boat all to pieces. But when we get about twenty pounds of steam, I sing out: 'All right, captain; go ahead.' Down in the hold I have plenty of coal and as fast as we use up the steam we make more, and so we go across the Sound, though we never have more than twenty or thirty pounds at any one time. Now the Lord Jesus does not start us off with grace enough for a whole lifetime. Poor human nature couldn't stand it, I suppose. But he wipes out all our past sins with his mercy and gives us just grace enough for one day's duty. But, mind you, he provides plenty of fuel to make more grace, even the Bible and prayer and the Holy Spirit; and so all the way along the voyage of life we have grace to help us in time of need."—H. W. Pope.









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If You Examine Glorious Praise You will Buy No Other.  
Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

## Deaths.

**Mrs. S. R. Harrison.**  
The Woman's Missionary Society of the Wesson Baptist church has been made to feel very sad over the death of our much loved sister and former secretary, Mrs. Harrison, which took place at her home in Wesson, Sunday evening, March 11th 1906.  
She leaves a husband and three little boys, besides many other relatives and friends to mourn her loss. In the absence of her pastor, Rev. R. H. Purser, of Brookhaven, conducted the funeral service at the Baptist church Monday morning at ten o'clock, after which her mortal body was tenderly laid to rest in the cemetery at Hazlehurst to await the resurrection.  
Mrs. Harrison had been confined to her bed for many weeks and her suffering was intense, but she bore it with such patience, and great Christian fortitude. With all her suffering she was never heard to complain.  
A few days previous to her death, she seemed to have a real glimpse of the "Beautiful Beyond," and a happy meeting of loved ones who had gone on before her. She expressed a desire to live to train her little boys, but said if it was the Lord's will for her to go now she was ready.  
She talked to her husband and told him she had to go, and he promised to meet her in heaven.  
Oh how she will be missed in that home. Her cheerful face will be missed in our society. Yes, Mrs. Harrison will be missed by many, for she was indeed a beautiful and lovely woman; but may we all bow in submission to His Will, for we know that our loss is her eternal gain.  
In conclusion, our society offers the following resolutions:  
FIRST, That we extend our sympathy to the bereaved family. May God bless and sustain the loved one here, in our prayer.  
SECOND, That a copy of this piece be spread upon our society record, and a copy sent to the Baptist Record, also the Wesson Enterprise for publication.  
Mrs. GEORGE WATSON,  
Mrs. M. L. NETTLES,  
Mrs. W. D. ROSS,  
Committee.

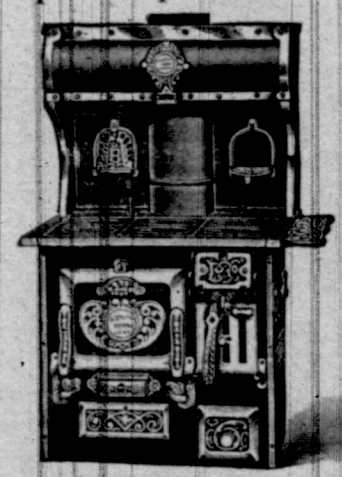
**Sallie Bankston Harrison.**  
Wife of Robert Harrison and daughter of B. F. and M. T. Bantston died at her home in Wesson Miss. March 11th 1906. Her body rests in the Hazlehurst cemetery to await the resurrection of the just, while we believe that her spirit has returned to God who gave it. She was an affectionate wife a fond mother a true friend, and above all a child of God. She has left her husband three little boys, an aged father, one brother, and two sisters to mourn for her while she waits for them on the other side.  
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North Bound--Daily.

Stations	No. 2	No. 4
Lv. Mobile	7:00am	4:30pm
" Government St. Ala.	7:08	4:38pm
" Orchard	7:29	4:59pm
" Crusier	7:36	4:0
" Semmes	7:44	5:14pm
" Wilmer	8:03	5:31pm
" Latonia	8:18	5:46pm
" Brushy	8:25	5:53pm
" Donovan	8:33	6:01pm
" Evanson	8:42	6:10pm
" Lucedale	8:48	6:16pm
" Euhank	9:00	6:28pm
" Bexley	9:07	6:35pm
" Merrill	9:17	6:45pm
" Leaf	9:34	7:02pm
" McLain	9:50	7:18pm
" Little Creek	9:54	7:22pm
" Beaumont	10:10	7:38pm
" Hintonville	10:29	7:56pm
" Richton	10:44	8:12pm
" Lancaster		

South Bound--Daily.

Stations	No. 1	No. 3
NORTH BOUND.		
No. 2--Daily.		
11:02am Lv. Mobile	Ar. 2:32pm	
11:16am Lv. Ovette	Ar. 2:18pm	
11:40am Lv. Grots	Ar. 1:54pm	
11:40am Lv. Ellisville Jct.	Ar. 1:54pm	
12:03pm Lv. Laurel	Ar. 1:31pm	
12:04pm Lv. Laurel	Ar. 1:30pm	
12:18pm Lv. Roy	Ar. 1:16pm	
12:30pm Lv. Mossville	Ar. 1:04pm	
12:41pm Lv. Progressive	Ar. 12:53pm	
12:47pm Lv. Stringer	Ar. 12:47pm	
1:09pm Lv. Bay Springs	Ar. 12:21pm	
1:29pm Lv. Louis	Ar. 12:01pm	
1:41pm Lv. Montrose	Ar. 11:47am	
2:00pm Lv. Roberts	Ar. 11:30am	
2:20pm Lv. Newton	Ar. 11:10am	

**Hattiesburg Branch.**

Stations	No. 24	No. 6
Lv. Beaumont	10 10am	7 40pm
Lv. Wingate	10 45am	7 55pm
Lv. New Augusta	11 00am	8 01pm
Lv. Mahnd	11 15am	8 09pm
Lv. Logland		8 26pm
Lv. McCallum	12 05pm	8 33pm
Ar. Hattiesburg	12 50pm	8 55pm

**Ellisville Branch**

Stations	No. 27	No. 26
Lv. Ellisville Jct. Miss.	11 40am	
Ar. Ellisville Jct. Miss.	1 45am	
	12 15pm	

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Nashville, Tennessee.

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Bible Class Quarterly, single copy, 8 cents; for more, each, 4	
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Primary Quarterly, 2	
Lesson Leaf, 1	
Primary Leaf, 1	
Child's Gems, weekly, 6	
Kind Words, weekly, 6	
Youth's Kind words, semi-monthly, 6	
Baptist Boys and Girls, large four-page weekly, 6	
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Picture Lesson Cards, 2	
B. Y. P. U. Quarterly, for young people's meetings, in orders of 10, each, 6	
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ONE TRIP sows any kind of grain; covers it, opens again, drills the seed evenly and covers them. It does all this work better than any other separate or combined machine. No matter what planter you are using it will pay you to throw it away and buy a COLE PLANTER. We give the proof; we send our planters anywhere for free trials. No money in advance required.

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WITH SOOTHING, BALMY, PENETRATING OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all skin and womb diseases. Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils. Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address **DR. R. E. WOODARD,** Little Rock, Ark.

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and I will ship G. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay \$1.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 16-gal. reservoir; large warming closet; top cooking surface, grilling. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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### A "DOG FALL."

By N. W. P. Bacon.

1st Sunday afternoon—Good evening, Brother M. Stewart, I saw you had a sprinkling at your church this morning. Good afternoon, Brother Deacon, but you are mistaken, it was a baptizing that you witnessed.

But, Brother Stewart, it couldn't have been a baptizing, you didn't have water enough. The Good Book says, "they went down into the water."

"But, Brother Deacon, it makes no difference about the amount of water, a drop is as good as the ocean," a glass of water is worth as much as a pond," so it is applied in the name of the Lord."

"But Brother Stewart, it must make a difference since we have the example of Christ."

"Ah, but Brother Deacon, the mode has nothing to do with it since baptism is not essential to salvation. The heart is the thing. If the heart is right, all is right."

"And furthermore, Brother Deacon, it says three thousand were baptized in one day, and you know that many could not have been immersed."

Now, while we are on this subject, Brother Deacon, I might as well tell you I don't regard immersion as safe. It is thought by some that people might contract disease from which they would die from the shock of the water."

"To be perfectly candid with you, Brother Deacon, I hope it won't hurt your feelings. I don't think immersion is nice. The sticking of the wet clothes to the body and consequent exposure, so many going into the water, and so on, tends to make the ordinance rather odious to me, and keeps many good people from submitting to it."

But, Brother Stewart, we have the example of Jesus for immersion, how are you going to get around that?

Why, the ordinance was committed to the church, Brother Deacon, and the church had a perfect right to change the form of the ordinance. Of course the spirit isn't changed, that remains the same; no matter what the form may be.

"Well, you Methodists are set in your ways, and it is a waste of time to argue with you about baptism. 'So long' Brother Stewart."

Which had the better of the argument? Both affirmations seem to have 'won out,' say you? So say I. Verily, we Baptists be 2 peculiar people.

Oxford, Miss., R. F. D. No. 2.

P. S.—Of course other arguments will suggest themselves to the reader, but enough has been given to put Baptists to thinking for the future.

But, Brother Deacon, it couldn't have been the Lord's Supper. You had too many cups. The Good Book says, "He took the cup," this cup, "drink this cup," etc. "But Brother Stewart, it makes no difference about the number of cups, two hundred cups are as good as one, a thousand, for that matter, would make no difference so it was done in the name of the Lord."

But, Brother Deacon, it must make a difference since we have the example of Christ.

"Ah, but Brother Stewart, the mode has nothing to do with it since communion is not essential to salvation. The heart is the thing. If the heart is right, all is right."

"And furthermore, Brother Stewart, it says three thousand joined the church in one day, and you know that many could not have been served with one cup."

"Now while we are on this subject, Brother Deacon, I may as well tell you that I do not regard the one cup as safe. It is thought by some that people might contract disease from which they would die from using the same cup."

"To be perfectly candid with you, Brother Stewart, I hope it won't hurt your feelings. I don't think the use of one cup is nice. The lips of so many on it that are diseased, and some use tobacco, and so on, tends to make the ordinance rather odious to me, and keeps many good people from submitting to it."

But, Brother Deacon, we have the example of Jesus for the one cup, how are you going to get around that?

Why, the ordinance was committed to the church, Brother Stewart, and the church had a perfect right to change the form of the ordinance. Of course the spirit isn't changed, that remains the same; no matter what the form may be.

"Well, you Baptists are set in your ways and it is a waste of time to argue with you about communion. Same to you' Brother Baptist."

Which had the better of the argument? Both affirmations seem to have 'won out,' say you? So say I. Verily, we Baptists be 2 peculiar people.

Oxford, Miss., R. F. D. No. 2.

P. S.—Of course other arguments will suggest themselves to the reader, but enough has been given to put Baptists to thinking for the future.

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**SHORT STEMMED FLAT DUTCH** Cabbage  
PRICE: lots of 1 to 4 m. at \$1.50 per m., 5 to 9 m. at \$1.25 per m., 10 m. and over, at \$1.00 per m.  
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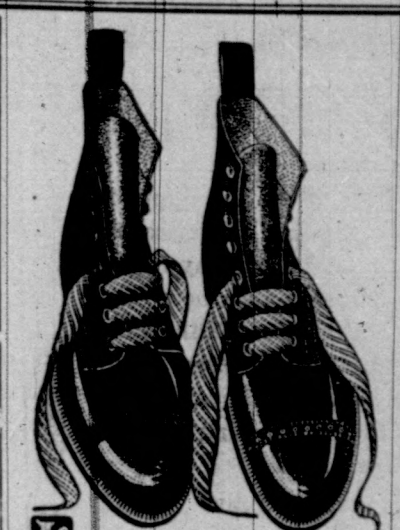
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Preservatives: Old and New.

In the April Delineator, Mary  
Hinman Abel, who is waging The  
Delineator crusade for safe foods,  
says that "the harmful ingredi-

ents added to food are in general  
of two kinds: first, those added as  
preservatives; second, those ad-  
ded to improve the appearance of  
inferior materials and these are  
chiefly coloring agents.

In many kinds of food, fresh-  
ness is a matter of days or even  
hours, says Mrs. Abel, and long  
before it was known that the now  
familiar microbe was the cause of  
the rotting of food, household  
methods were in use for prevent-  
ing this deterioration. The farmer  
and planter of a generation ago  
relied on his smoke house filled  
with hams and bacon, his barrels  
of corned beef and pork, while the  
store-room shelves must be full of  
pickles and preserves. The use  
of salt and saltpetre is too ancient  
to be traced in their beginnings.  
Fish has been from very early  
times "soused" in spiced vinegar.  
These old-fashioned preservatives  
—wood smoke, salt, saltpetre, vin-  
egar, sugar and alcohol—are still  
the great reliance in commercial  
as well as home preservation of  
food materials. As to the need of  
additions to our list of preserva-  
tives, there is no question. The  
difficulty arises principally from  
the fact that foods have now to be  
transported great distances, even  
across continents and seas, and  
they must in some cases keep in  
good condition for an indefinite  
time before they are consumed.

Mrs. Abel discusses in full the  
effect of preservation on health,  
because that side of the matter has  
been brought so prominently be-  
fore the people. The results may  
be summed up as follows: No  
proof is forthcoming of the harm  
to healthy individuals of repeated  
small doses of the milder preserva-  
tives, but it would seem from  
the experiments that people differ  
as to their tolerance of these sub-  
stances and we know little of  
their effect on those who are not in  
good health. We must conclude  
that the buyer has a right to be  
informed by the label of the pres-  
ence of a preservative other than  
the older ones.